

CONSTITUTION

OF THE

AMERICAN

Association of Spiritualists

AND CODE OF THE

RESOLUTIONS

ADOPTED AT THE

FIFTH NATIONAL CONVENTION,

Held at Rochester, N. Y., August 24th to 28th, 1868,

With an ADDRESS to the

SPIRITUALISTS OF AMERICA,

BY THE

BOARD OF TRUSTEES OF THE ASSOCIATION,

TO BE USED IN ADDITION TO THE CODE OF CONSTITUTION FOR LOCAL SOCIETIES.

PHILADELPHIA:

Bartings & Kellogg, Pts., S E Cor. Fourth and Chestnut Sts.

1868

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1868.



PREAMBLE AND CONSTITUTION

OF THE

American Association of Spiritualists,

*Adopted at the Fifth National Convention, held at Rochester, N. Y.,
August 29th, 1906.*

The undersigned, feeling the necessity of a Religious Organization free from the trammels of creeds or dogmas, and acting in accordance with the spirit of American Institutions as manifested to the world by the Declaration of Independence, thus say Religious Organizations now existing, believe that the time has come for concentrated action. While we seek after all truth and believe that no united and associated action under proper system and order these objects can be most successfully reached, hereby unite ourselves together, under the following:

ARTICLES OF ASSOCIATION

ARTICLE I — *Name*

This Association shall be known as the "American Association of Spiritualists."

ARTICLE II — *Objects*

Its objects shall be to co-operate with State and Local Organizations in the promulgation of the Spiritual Philosophy, and its teachings, and in the organization of Local and State Societies where no State Association has been formed, and encourage the establishment of at least one National College, for the education of persons of both sexes on terms of equality, free from all sectarian dogmas, where our children may be educated in accordance with the progressive developments of the age.

ARTICLE III — *Membership*

Any person may become a member by signing the Articles of Association, or sending the same to be done and paying any sum not less than five dollars, which amount shall be paid annually thereafter, and any member may withdraw at any time, without being required to give reasons therefor. The payment of the sum of fifty dollars in one year shall constitute a person a life member of the Association.

ARTICLE IV — *Officers*

The Officers of the Association shall be a President, and as many Vice Presidents as there are organized State, District, Territorial or Provincial Associations, the Presidents of each, being ex-officio Vice Presidents of this Association, and authorized to act as such, after signing these articles, and paying as above, one Secretary, one Treasurer, and a Board of six Trustees, not more than two of whom shall be from any one State, who shall serve

three years. After the first election, the Trustees elect shall determine by lot who is two of them shall serve one, two, or three years, and two Trustees shall be thereafter elected annually, who shall serve three years. The officers shall be elected by ballot, and serve until their successors are elected. The Treasurer shall give bonds in such amount as the Board of Trustees shall order. The President, Secretary and Treasurer, shall be elected annually, and shall be ex-officio members of the Board of Trustees. The duties of officers shall be such as pertain usually to officers of the character, in regularly organized bodies.

ARTICLE V — Trustees

The Board of Trustees shall have entire control of all business matters of the Association, they shall meet quarterly for the transaction of business, at such places as the President of the Board may indicate, or they may determine from time to time. Five members shall constitute a quorum for the transaction of business.

ARTICLE VI — The duties of Trustees

Sec. 1. The Trustees are hereby constituted a Monetary Board, and it shall be their duty to employ as many Moniescribes as the funds of the Treasury will permit, to analyze them in fields of labor, and require from them written monthly reports of all collections, all disbursements, with the names of officers and such other data as a majority of the Board may deem necessary to effect any of the objects of this Association as provided for in Article II.

Sec. 2. *De-Laws*. They may adopt a code of By-Laws, for their own government, and that Association which shall, however, be submitted to the next Annual Convention, to assemble thereafter, for approval.

Sec. 3. *Annual Report*. They shall make an Annual Report to the Association of all their doings, containing an accurate account of all moneys received and expended, from what sources received, and for what purposes expended, and in no case shall any money be paid from the Treasury of this Association, for any other purpose or object, than that set forth in Article II, and then only in order of the President, sanctioned by the Secretary.

ARTICLE VII — Annual Conventions

All Annual or Biennial Conventions of the American Association of Spiritualists, the Nations shall be conducted exclusively by the Delegates from the several State Organizations, each of which shall be entitled to the same number of Delegates that they have Representatives in Congress. Provided, that each Territory and Province having an organized Society, shall be represented in the Convention, by the number of Representatives in such government, and that the Delegates of a church shall be entitled to two Representatives in the Convention.

ARTICLE VIII — Expenditures

This Convention may be convened at any Annual Meeting of the Association, by a vote of two-thirds of all the members present. Provided, that Article III as to membership, shall never be amended so as to permit the any articles of faith or belief as a test of membership.

ARTICLE IX — Annual Meetings

The annual meetings of this Association, will be held, commencing the last Tuesday in August, in each and every year at such places as the Trustees may appoint.*

DONALD M. FINE, *President*, Lyngby, Minnesota

HENRY T. CHILDS, M. D., *Secretary*, 424 Race Street, Philadelphia

M. E. DUFFY, *Treasurer*, 114 South Second Street, Philadelphia

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RESOLUTIONS.

Adopted at the Fifth National Convention, embracing mental truths of Modern Spirituality

1. That man has a spiritual nature as well as a corporeal, in other words, that the real man is a spirit, which spirit has an organized form, composed of spiritual substance, with parts and organs corresponding to those of the corporeal body.

2. That man, as a spirit, is immortal and has continued identity. Being bound to curves that change called physical death, it may be reasonably supposed that he will survive all future vicissitudes.

3. That there is a spirit-world, with its substantial realities objective as well as subjective.

4. That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it.

5. That happiness or suffering in the spirit-world is in this depends not on arbitrary decree, or special provisions but on character, aspirations and degree of harmonization, in all personal conformity to universal and divine law.

6. Hence that the experiences and attainments of this life lay the foundation on which the next commences.

7. That since growth is the law of the human being in the present life, and since the process called death is in fact but a birth

*[NOTE.—The members of the Board of Trustees, and their Representatives, are the only persons authorized to obtain names, and collect funds for this Association. The further proceedings address the President or Secretary.

After the adoption of the Constitution by the Convention the following resolutions, offered by Wm. C. Chase, were unanimously adopted:

That this Convention resolve itself into, and range all its assets to the American Association of Spiritists.

into another condition of life, retaining all the advantages gained in the experience of this life, it may be inferred that growth, development, or progression is the endless destiny of the human spirit.

8. That the spirit-world is real, or assumed, and interblended with our present state of existence, and hence that we are constantly under the cognizance and influence of spiritual beings.

9. That as individuals are passing from the earthly to the spirit-world in all stages of mental and moral growth that world includes all grades of character from the lowest to the highest.

10. That since happiness and misery depend on internal states, rather than on external surroundings, there must be as many grades of each in the spirit-world as there are shades of character—each occupying its own place by the natural law of affinity.

11. That communications from the spirit-world, whether by mental impression, inspiration, or any other mode of transmission, are not necessarily infallible truths, but on the contrary partake unavoidably of the imperfections of the minds from which they emanate, and of the channels through which they come and are, moreover, liable to misinterpretation by those to whom they are addressed.

12. Hence, that no inspired communication, in this or any past age (whatever claims may be or have been set up as to its source), is authoritative any further than it expresses truth to the individual consciousness, which last is the final standard to which all inspired or spiritual workings must be brought for test.

13. That inspiration, or the influx of ideas and promptings from the spirit-world, is not a variable of a past age, but a perpetual fact, the constant method of the divine economy for human elevation.

14. That all angels and all demonic beings, which have manifested themselves or interposed in human affairs in the past, were simply disembodied human spirits, or beings of like character and origin, in different grades of advancement.

15. That all authentic miracles (so called) in the past, such as the raising of the apparently dead, the healing of the sick by the laying on of hands or other simple means, power over deadly poisons, the movement of physical objects without visible instrumentality, etc., have been produced in harmony with universal laws and hence may be repeated at any time under suitable conditions.

16. That the causes of all phenomena—the sources of all power, life and intelligence—are to be sought for in the internal or spiritual realm, not in the external or material.

17. That the chain of causation, traced backward from what we see in nature and in man, leads inevitably to a Creative Spirit who must be not only a *Source of Life* (*Love*), but a *working principle* (*Wisdom*)—thus retaining the dual parental relations of Father and Mother to all individualized intelligence who consequently are all brethren.

18. That man, as the offspring of this Infinite Parent, is in some sense His image or finite embodiment; and that, by virtue of this parentage, each human being is, or has, in his inmost, a germ of divinity—an inseparable offshoot of the Divine Essence, which is ever prompting to good and right.

19. That all evil in man is inhering with this divine principle, and hence whatever prompts and aids man to bring his earthly nature into subjection to, and harmony with the divine in him—in whatever religious system or formula it may be embodied—is a "means of salvation" from evil.

20. That the hearty and intelligent conviction of these truths, with a realization of spirit-communion, leads

1st. To kindly lofty desires and spiritual aspirations, as effect opposite to that of materialism, which limits existence to the present life.

2d. To deliver from painful fears of death and dread of malignant evils corresponding therewith, as well as to protect individuals sorrow and mourning for deceased friends.

3d. To give a rational and worthy conception of the after-life to those who are the greatest worthily.

4th. To stimulate to the highest possible uses of the present life in view of its transitory relation to the future.

5th. To separate the good in all that is good and clean, and to restrain from all that is evil and impure. This more result, according to the laws of moral influence, from a knowledge of the constant presence or existence of the loved and the pure.

6th. To prompt our earnest endeavor, by purity of life, by unselfishness, and by kindness of aspiration to live constantly in sympathy with the higher conditions of spirit-life and thought.

7th. To stimulate the mind to the highest investigation and the freest thought on all subjects, especially on the vital themes of spiritual philosophy and duty, that we may be qualified to judge for ourselves what is right and true.

8th. To deliver from all bondage to authority, whether vested in word, book, or church, except that of revealed truth.

9th. To cultivate self-reliance and rational investigation by taking away the support of authority, and leaving each mind to exercise its own truth-determining powers.

10th. To quicken all philanthropic impulses, stimulating to enlightened and unselfish labor for universal human good, under the encouraging assurance that the redeemed and exalted spirits of our race, instead of setting to idle away an eternity of magnificent time, are co-operating as about as a great cloud of witnesses, inspiring us to the work, and aiding it forward to a certain and glorious issue.

ADDRESS

TO THE

SPIRITUALISTS OF AMERICA.

The Fifth National Convention of Spiritualists, which met in the city of Rochester, N. Y., on the twenty-fifth of August last, closed its labors by resolving itself into an Organization under the title of "*The American Association of Spiritualists*," the plan and objects of which are herewith submitted.

We presented this plan of organization to your approval, not on the ground of its perfection, but as the best and most practical which the united wisdom and experience of the Convention could suggest. Its objects are clearly stated. They reach beyond all that has been aimed at by any other which receives the popular name. As the Association, which originated the plan, assumes, by its title, the Continent as the field of its labor, so do its objects embrace every known interest belonging to man, either for time or for eternity.

The aims and philosophy of Spiritualism point unerringly to the duty of an earnest effort to establish human life upon the immutable principles which life alone teaches. Man, by authority of these, is a spiritual being, and as such, is the subject of laws which dominate his every action. The world has not known this law since man upon an hypothesis directly the reverse. Its closest approximation to truth in this fundamental particular is that, man, by some inscrutable process, dependent upon the Divine pleasure, will at some unknown period in eternity become a spirit. But this half-way affirmation is devoid of most of its practical value, by being coupled with the supposition that the life which it records is not natural, but supernatural, that is to say, it is not a man who is to enter upon another plane of existence, and then, at once, to be the subject of law, but an ethereal immateriality exists, or somewhere exists, or in some way connected with the man, which, no one knows when, is to be blown into consciousness, and receive its final award of unalloyable happiness or misery through the lips of

an irresponsible court of adjudication. This hypothesis severs the natural relation between the present and future state of being. It separates them by an impassable gulf, and of the latter, quivering Shakespeare for Hamlet, it declares that from its horns no mortal returns. It assumes a total disruption of the divine order manifested in all else. It is not immortality as a continued existence but a new life, a life subject to *was*, and not, as here, to *be*. In order to realize its highest promises, a man need have neither perception, reflection, nor judgment. He has only to profess his *belief* in what is told him, by teachers whose whole course of instruction consists in telling him what they have themselves been told. Accepting this mere story of salvation, he is warranted safe. Safe, because some one has said that such is the "scheme of redemption," and some other one has believed the report and repeated it to somebody else and so on, with no other thought but to continue the repetition *ad infinitum*.

In this life we see that the *idea* succeeds the *child*, and for all that is supposed to relate to maturity, childhood is made a state of preparation. But, by assuming the life beyond the body to be wholly different, there can be no rational preparation for it while in the body, and there is none. This is the profoundest error we would overcome. Life stands revealed to us *as a continuity*. This is its *childhood*. Here it is to acquire the elementary rules—the fundamental principles which are given to lead it. And as in the common school the boy counts his marbles by the same unerring principle of numbers which in his marriage, enables him to reckon his dollars, so here we learned that the principles which guide in that *mature* life which is beyond the grave, will also solve all the problems which belong to this. In fact, they furnish the only means of *salvation*. It is this which gives to Spiritualism its broad significance and makes it practical in the world, and it is the vital subject therefore of the Organization we are considering, to commend it to the world's most careful and serious attention.

It aims at the awakening of a supervision of humanity which shall ante-date the birth of the individual, and, when born shall revoke all the aid which physical science, united to a knowledge of spiritual law, can give for the expression of that individuality. Thus, in its educational aspect, it seeks to avoid and to correct a

universally popular mistake. Institutional training is seen everywhere to stamp itself indelibly upon the pupil or subject. He may, and in many instances does, outgrow the institution, but its scars remain. Each act serves to mold every individual into a likeness of itself—and, in so far as it succeeds, the world is deprived of the benefit of originality which naturally springs from freedom of thought. No act advances beyond its bounds. The world has the advantage of its impression and is deprived of that of every other individual who is called by his name. Did they teach truth only, the mode is wasteful. But they do not, and to this want of individuality is added the de-motivative tendency of error. From the days of Paul down to this hour, may be traced the iron grasp of institutionalism upon the human spirit. Under its fear, men hide the truth that they know, and dare not examine the evidence for that which they would gladly believe.

Our effort is for freedom from this yoke. Freedom, not only for such of us as belong to a generation that is fast passing away, but for the next, and for all the future. To this end, we desire to lay before the prospective parentage of the coming humanity, inducements derived from the facts and principles of physical and psychological science, which shall appeal to their reason and conscience, so as to arouse the dormant sense of responsibility on the part of parents in the production of offspring, which has slumbered throughout the ages. To cure the evil we must know its cause. The institutional religion of our land has a devil for the origin, and a creed, which sets both reason and justice at defiance, for the cure. The responsibility of the subject is limited to an open profession of belief in it.

We hold that parents are a responsible, if not the primary cause of much of the misery which the world deploras, and not the devil of the church. We insist that parents with *divine* possibilities should not produce offspring—that it is as much an outrage upon the inalienable rights of humanity to create a human being from mere carnal provocation, as it is to defile one. Either may occur through ignorance or neglectfulness, but the effect upon the subject and upon society is the same as if done from malice estright.

We aim at nobler souls through the instrumentality of pure birth and a natural education—an education, which, at its base,

shall recognize all truth as divine; which, in its method, shall invite the pupil to glean its golden grains from every field that offers a reward for his labor; which shall aid him in reading the gospel of living fact, as well as "the gospel according to St. Matthew," which shall bid him welcome to the great storehouse of history, to the granary of modern experience and to duty issues from heaven, which shall leave him free to make Jesus' truth, and Paul's, and Luther's, and Calvin's, and Fox's, and Channing's, and Parker's incorporate with his own, for the purpose that he may be not a Christian, a Calvinist, a Quaker or a Unitarian merely, but a man.

The world waits, Oh, how it waits! not for the coming Presbyterian, nor Methodist, nor sectarian of any type, but for the coming *Man*. It instinctively feels that it has enough of everything but manhood. It has had enough, water enough, institutions enough and sects enough, gold and silver in abundance, and the fruits of the earth in profusion; but it is not happy. It is awaiting a nobler humanity—the incarnation of its ideal man with the sure intuition, that, at his magic touch alone, our standards be transformed into happiness.

But its cherished institutions furnish no possible parentage. Everything brings forth after its kind. Only a man can beget a man. Childhood is incompetent and ignorance can but multiply itself, as sects only increase sectarianism. The manhood of the offspring of these is in perpetual obeyance while on the earth. Their eyes are in the back part of the head instead of the front. They are perpetually peering into *her* sight. Their hope and their trust are in what somebody else is supposed to have known, and in nothing which they know themselves, or care to know. Their manhood powers are typified by a certain order of Hymenæus, which, while confined to the porch, have no legs visible. They hope for results without the least regard to causes. Like children who cry for candy, with no reference to the amount of copper in the parental pocket they do not concern themselves with conditions, precedent. As they accept it, God has finished his work and gone home to rest, by way of a brilliant example for eternal silence.

The fear of truth can never discover the truth. A man who, while holding what he supposes to be a truth, refuses to examine any other for fear it may unsettle his faith in what he has, is without

a standard to which to go, even so and. He mistakes a fictitious image, reflected in a mirror, for a world reflected upon the sensible. More unfortunate still, that which he imagines himself to have (and though it was true in itself) is not truth to him. Were it the demonstration of his own consciousness, he would know that it never could be doubted. This is the condition of our popular religion. At the best, it mistakes the meaning of truth for the consciousness of it—the power to repeat for the ability to understand. It repeats error rightly as it does truth and discounts all efforts at discrimination. It means well, but it does not know well.

Out of that Narnath no divine method can come. It is only possible through the courage, the independence, and the fidelity of those who, in denouncing all fear of truth upon their souls to its reception through men and women who can by word, tradition, or deed to learn what their own observation and inner experience have received. These modes of knowledge have brought us in contact with the spirit-world whence is demonstrated the spiritual nature of man and the eternal flux of his. That to secure the welfare of being, attention must be had solely to the laws of being. That he is the product of heaven the divine order in nature—and not of miracle and is not to be saved by a miracle—nor to be released by denouncing the nature which Nature gave him, but by understanding it intelligently, its suggestions is the veritable voice of God.

Friends, these are among the basic truths which Spiritualism is intended to establish in this world. The organization which we organized is simply the machinery by which it is hoped to facilitate the work. The plan which we lay before you is the product of the natural growth of spiritual ideas. The Convention which framed it felt the presence of the universal mission throughout its constitution, that in effort at least in this direction must be made. Man had said and man had thought that the time was gone for it to sit, as well as talk. In obedience to your inspiration it has risen—and announced itself. The work is before you as duty. In the sacred name of humanity, and in view of its needs, you have virtually demanded of this Convention, that it should work more and talk less. It has obeyed you. More earnest thoughtful labor was never performed by any Convention for any purpose, in the same time. See to it then, we implore you, in behalf of the same

needs to which you cited the Convention as a stimulus to industry, that you also do something as well as say it. It is easy to employ words in adverse criticism upon what it has done, it may not be all, or, exactly what you desire as a plan, but that is certain—talk may lift it, while work is essential to make it move. As a Convention it has necessarily passed at a point analogous to that of the mechanic when he has completed a locomotive. There it stands, perfect in all its parts as his skill can make it, and ready for useful work, but, unless somebody will furnish the necessary outfit for fuel, there it will stand until the elements resolve it back into themselves again; and, unless the requisite means in its kind, are supplied, or else, will then

The same named in the section relating to membership, that is to say, allusion to money at all, in that connection, is for the single purpose of putting this organic form in motion upon the line of its duty. It is not a juggernaut, it will crush nobody, that it need be feared. Though it should go upon its appointed pathway, freighted with truths it can crush there only upon the willing. It can leave them unharmed. It can trouble no man who desires to be rid of it. It has no secrets. The Trustees, by virtue of its provisions, will cheerfully apply all the funds with which they are furnished, to the objects named or purposes indicated; and to the Convention which is to succeed the one that created the trust, will render a true account thereof.

Your Board recommended the following form of organization, for the purpose of securing uniformity of action, and urge upon the *Spermatophytes of America* the necessity of immediate effect in that direction.

Everywhere were our land there are those who need the sympathy and strength that is to be found in unity and concerted action. We must provide for the moral demands of our nature. Hundreds of *Spermatophytes* go back to the desert and thousands yet remain there, merely for want of *Senecios* that shall rally them to the land *spermatophytes* and support of doctrine and action of the same faith. Oh! how fervently have we, isolated as we have been for the last few years felt this deficiency. Hence we earnestly recommended association, and request the friends of the Cause everywhere, to forward their names and subscriptions to the Secretary, or any of the members of the Board.

We suggest the following Form of Association, subject to any modification that may be deemed necessary.

ARTICLES OF ASSOCIATION

OF THE

Society of Spiritualists.

OF THE

DECLARATION.

We the undersigned feeling the necessity of a religious Organization free from the trammels of sect or dogma, while we seek after all truths in Science, Philosophy and Religion, and believing that in unity and association action, under proper system and order, these aspirations can be most successfully reached, hereby unite ourselves together as a free religious body, under the following Articles of Association.

ARTICLE I

Section 1. The name of this Association shall be the
Society of Spiritualists

Sec. 2. The place of business meetings of this Society shall be (at or in) _____
the _____ [township, village or city.]
County, State of _____

Sec. 3. Any person may become a member of this Society by signing these Articles of Association, thereby manifesting a desire to live a purer and better life, and any member may at any time withdraw from this Society without being required to give a reason therefor.

Sec. 4. _____ members of this Society, of the legal age, shall constitute a quorum in all business meetings.

ARTICLE II

Section 1. The Annual Meetings of this Society shall be held on the _____
day of _____ in each year.

Sec. 2. The regular Monthly Business Meetings of this Society shall be held on the _____ of each month, at which time the Board of Trustees shall lay before the meeting such business as may be deemed necessary for its action, together with a statement, in writing, of business transacted by them on behalf of the Society since the last previous report, including the state of the treasury at the period of said report.

Sec. 3. Special Business Meetings may be called by the President, when deemed necessary by him, and shall be called upon the written request of two members, which request and call shall state the purpose of said Special Meeting. Provided, That no business shall be considered at such meeting other than that set forth in said call.

ARTICLE III

Section 1. At the first meeting of this Society three shall be elected

Trustees, who shall proceed to classify and elect to each the term of office, the full term being for three years, so that about one-third of said Trustees shall be elected each year. Trustees shall thereafter be elected at each Annual Meeting of the Society, to fill vacancies caused by expiration of term of office, or from any other cause. Vacancies occurring in said office of Trustees may be filled by election at any regular meeting, the notice having been previously given, as hereinafter provided.

Sec. 2. All elections of Trustees shall be by ballot, two Inspectors of Elections being selected from among the members thereof to receive and count the ballots and declare the result. Notice of any election of Trustees, other than the first, shall be proclaimed by the President or some member at the regular meeting of the Society next preceding said election.

Sec. 3. Said Trustees shall be of lawful age, and chosen from among the members of the Society. It shall be the duty of the Inspectors of the first election of Trustees, after the adoption of these articles, to file with the Clerk of the County wherein said Society shall be located a duly certified copy of these articles, together with the names of the charter members, the duly elected first Board of Trustees, and the classification of the term of office of each, or to comply with the law in such cases provided.

ARTICLE IV

Section 1. A majority of the Board of Trustees shall constitute a quorum for business, and they shall choose from among their number a President, Secretary and Treasurer, whose terms of office shall be for one year, and until their successors are elected.

Sec. 2. The President shall preside over all meetings of the Board of Trustees and business meetings of the Society, and only have the casting vote on all motions before such body. He shall also perform all other functions belonging to that office. Any member of the Society may be called to the chair in all other meetings.

Sec. 3. The Secretary shall faithfully record all transactions of the Board of Trustees and business meetings of the Society, which transactions shall conform to the requirements of the laws of the State under which the Society is chartered. All funds received on behalf of the Society shall be entered in the Secretary's record, and by that officer paid over to the Treasurer, taking receipt therefor. Said Secretary shall also perform all other functions belonging to the office.

Sec. 4. The Treasurer shall enter into bonds with the Board of Trustees, for and on behalf of the Society, in such sum as may from time to time be fixed by said Board, conditioned for the faithful performance of the duties of said office of Treasurer, and shall pay out the funds of the Society only as orders duly vouched by the President and Secretary.

ARTICLE V

Section 1. The members, by the vote of three-fourths of the members present, may amend or repeal any provision, concerning the membership, constitution or religious beliefs, upon vote of the majority of the members of the State association, made and passed.

Sec. 2. These articles may be amended by a two-thirds vote of the members present at any regular meeting of the Society. Proposed Amendments regarding amending the proposed amendments to constitute regular meeting of the Society one month preceding such action. A certified copy of all amendments of such articles shall be filed with the Library Clerk of the Society in which said Society may be located, when so required to do.

Sec. 3. By-laws, not conflicting with these articles may be adopted at any regular meeting of the Society. The Board of Trustees may also establish rules regulating their business meetings, and transactions.

Adopted at
in the County of
State of

DORIS E. FOX, President, Secord, Michigan
HENRY T. CHILD, M. D., Secretary, 434 Race Street, Philadelphia.
M. E. Dwyer, Treasurer 114 South Second Street, Philadelphia.

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